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EXTRACTS: No. 1.

FROM DR. A. CLARK'S COMMENTARY.

OBSERVATIONS ON THE BEING OF A GOD:
Deduced from a consideration of Hebrews, chap. xi. 6.—He that cometh unto God must believe that he is: and that he is the rewarder of them who diligently seek him.

Metaphysicians and philosophers, in order to prove the existence of God, have used two modes of argumentation:—
1. *A priori*, proofs drawn from the necessity that such a Being as God is must exist: arguments of this kind do not produce any thing in evidence which is derived from His works.

2. *A posteriori*, proofs of the being and perfections of God, drawn from His own works.

[In his argument *a priori*, in order to prove the existence of a God, the learned Doctor attempted to prove that there must have been a Being whose non-existence is impossible. In arguing on this subject, he has shown]—

1. That this Being was unoriginated.
2. That all His attributes must also be unoriginated.
3. That these attributes must be unlimited, and absolutely perfect.

4. That this Being must exist every where, in the same manner He exists anywhere.

5. That he is simple and uncompounded; not consisting of parts, nor of whole; nor of magnitude, nor of quantity.

6. That He must possess intelligence and power unlimited; and all other attributes that are in themselves absolute perfections.

7. That there cannot be in the universe any more than one such unoriginated, simple, and infinite Being.

8. That all things owe their existence to this First Cause; operating, not according to any kind of necessity, but according to its own free will.

9. That as, in all His operations, all His attributes must concur and combine; so all the works of His hands must bear the impress of wisdom and goodness, and that wisdom which consists in making a right use of knowledge and power; i. e. using both beneficially; i. e. that goodness which consists in being pleased with communicating happiness to others.

Hence may be deduced CREATION; the plan of which proceeded from His wisdom; the execution from His power; and the result, a proof of His goodness.

From these data we might proceed to prove the being of a God, and His beneficence and moral government of the world. *A posteriori*, i. e. arguing from the effects to the Cause.

And, first, a being of infinite wisdom must be expected to form His works so, as to evidence that wisdom, in their multiplicity, variety, internal structure, arrangement, connections, and dependencies; and, consequently, that these works must be in many respects inscrutable to man. And this, as they are His works, must be one of their characteristics.

Whether there be any other kind of being than spiritual and material, and such as are of a mixed nature, we cannot tell; but we have no ideas of any other kinds, nor can we conceive the possibility of the existence of any other; as we have no ideas of any figure that is not formed of straight or curved lines, or a mixture of both.

God, the uncreated Spirit, manifests Himself by material substances. Created spirits must be manifested in the same way; and, though matter may exist without spirit, and spirit without matter; yet, without the latter, spirit cannot become manifest. Hence matter appears to have been created for the use of spirit, or intellectual beings.

Creation, in general, demonstrates the being of a God.

THE SOLAR SYSTEM, and plurality of worlds; magnitudes, distances, velocity, and gravity, of the celestial bodies; projectile and centripetal forces; centre of gravity; ellipses; double and treble motion; attraction; all demonstrate the wisdom, power, and goodness, of God.

VEGETABLES.—Plants; trees; circulation of nutritious juices; composition of ligneous fibres; dissolution and regeneration of terrestrial productions.

PRESERVATION of genera and species, demonstrations of infinite skill, and of the wisest and most beneficent Providence.

MAN.—Life; nutrition; sleep; the senses, particularly vision; and muscular motion; each furnishes a series of irresistible arguments.

THE HEART, and the circulation of the blood, afford the most striking proofs; and on this point let the reader particularly fix his attention.

In a healthy state, the heart makes eighty pulsations in a minute; and it is calculated that from two ounces and two ounces and a half of blood are expelled into the aorta at each pulsation; consequently, at least nine thousand six hundred ounces will be thrown into the aorta in an hour, which would amount to one thousand four hundred and forty pounds in one day.

At each pulsation, this quantum of blood is propelled eight inches, which amounts to fifty feet in a minute. The quantity of blood in a human body is, on an average, about thirty pounds, and passes through the heart about twenty-three times in the space of one hour.

A weight of fifty pounds, hung to the foot, the leg laid across the opposite knee, was raised by the action of the popliteal artery. Allowing for the distance from the centre of motion, this proves that the heart must possess a power of at least four hundred pounds!

The blood circulates by pressure from behind, occasioned by the action of the heart; which pressure, having propelled it, according to the laws of gravity, down, back to the heart. How is this effected? It has been supposed, that the ARTERIES contribute much to the circulation of the blood; but it is even so, it would be comparatively useless, were it even so, it would be an auxiliary power is most wanting at the extremities, where their anatomical with the veins takes place; and the veins are not supposed to possess any such propelling power.

But that the arteries possess no such power Bichat has proved by the following experiment. He took the arm of a dead man, placed it in warm water, inserted one end of a tube in the brachial artery, and the other end in the carotid artery of a living dog; the blood regularly in the dead arm, the pulse of which beat regularly by the action of the heart of the living animal. Is there not a wondrous and especial providence of God, by which this is effected?

Others have attributed the pulsation of the heart itself to the stimulating nature of the blood. Bichat has disproved this by the following experiments:—

1. Expose the heart of an animal, and empty it; apply a stimulus to its muscles, and it will dilate, and contract, as if it were full.

2. Puncture all the large vessels connected with the heart, so as to empty it entirely; and the alternate contractions and dilations will continue for some time, notwithstanding the total absence of the blood.

3. Remove two hearts of equal bulk from two living animals, place the fingers in the ventricles of the one, and grasp the other in the opposite hand, and it will be found that the effort of the latter in its dilation, is as forcible as the other in its contraction.

Incessant action of the heart.—Its unweariedness.—What exhausts all other muscles appears to increase its action and its force! Can any person conceive how it is possible that a muscle can be in incessant action three score, fourscore, or a hundred years, without any kind of weariness? There is nothing in nature that can well explain this. Over its motion the mind has no power. This is wisely ordered; as many, in momentary fits of caprice, despair, and passion, would suspend the circulation, and thus put an end to their lives.

Providence; or the economical government of God, in the provision for men and animals.—Never too much; never too little: the produce of the earth being ever in proportion to the consumers; and the consumers to that produce.

Redemption.—1. As all things are intimately known to God; He must know wherein their happiness consists; and may, from His goodness, be expected to make every provision for that happiness.

2. Every sentient creature is capable of happiness or misery.

3. No creature can choose a state of misery for itself, because no creature can desire to be unhappy.

4. If any being could choose that state for another, he must be led to it by some motive which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness. None of these can exist in God, the Creator; consequently, He must be supposed to have made man for happiness. His counsels never change; and, therefore, when man had fallen, He provided him a Saviour: this might be naturally expected from His infinite benevolence.

The moral changes made in sinners, proofs of the being, agency, goodness, and presence, of God.

Man's existence is a proof of the Being of God; he feels himself to be the effect of a Cause, and that Cause to be wise, powerful, and good. There is evidently no cause in nature capable of producing such an effect; for no operation of nature can produce mind or intellect; the wonderful structure of the body, and the astonishing powers of the mind, equally prove that God is our Maker, and that in Him we live, move, and have our being.

[TO BE CONTINUED.]

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

MR. EDITOR,

As there is great reason to lament the unhappy divisions existing between different religious denominations, I have thought fit to direct to you the following remarks. Should they meet your approbation you are at liberty to insert them in the Herald.

In point of religion, the world is divided under four general heads—Pagans, Mohammedans, Jews, and Christians. This last branch, in particular, is again divided into a great variety of sects, each of them professing faith in the one only living and true God; and in his Son Jesus Christ; but they are divided, either in principle or practice—either in their views of the doctrine of Christ, or of the form of church discipline. These things we must naturally expect. Men are not all made alike—they are differently situated—and much is likewise owing to their prepossessions and the force of education. And I had almost said that these differences are right. But I am far from believing that it is either necessary or right that these differences should lead to the result that we too often find they do. For instead of cultivating mutual charity for each other, we find, in too many instances, different denominations, and those who differ but little, contending as though they were opposing their worst enemies. Each considers himself right, and the other wrong—each professes to follow Christ, and labors for the good of others; and yet (astonishing to tell) the spirit manifested towards each other, appears more like the spirit of acrimony and hardness than the spirit of Christ. These things ought not so to be.

We have not so learned Christ. In view of this strife a Moses would exclaim, "Sirs, ye are brethren, why do ye wrong one to another?" And a Paul would address them as he did the contending parties at Rome—"Who art thou that judgest another man's servant? to his own master he standeth or falleth. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. So then, every one of us shall give account of himself to God.—Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way."

The mark, by which the ancient disciples were known, was love; and it was therefore said, "Behold how they love one another." But now it is said, and frequently with too much reason, "What do they more than others?" The Saviour's new commandment, by obedience to which his disciples should be known to all men, is laid aside with the unimproved talent; and the evidence by which we are to know that we have passed from death unto life, is, to faintly impress upon the hearts of those who, by biting and devouring one another, expose themselves to be devoured, one of another.

Probably each is ready to assign a reason for his conduct; and that reason may be, "his love to God." But he should not forget the other part of the undivided command, "Love thy neighbor." And "if a man love not his brother whom he hath seen," I would ask with the apostle, "how can he love God whom he hath not seen?" "Every one that loveth him that begat, loveth him that is begotten of him." Now it is evident, that all who are born of God, are sons of God; and if so, all Christians are brethren; and are bound to "let brotherly love continue."

One is ready to plead, that "others differ from him upon the most important points in religion, and there-

fore it is right for him to have no fellowship with them." But perhaps this difference is not with regard to the most important points in the Christian religion. Do not they, who differ from you, believe in the true God, and in his Son, our Saviour? Do they not believe in experimental religion—that which is felt in the soul, conforming it to the image of God? And do not many of them enjoy heart religion? And is not this the most important point? If so, the difference is upon points of minor importance. But suppose the points of difference are the most important in the Christian religion: the next question is, which of you are wrong? And is it not probable that both of you are? While one is wrong upon one point, the other may be wrong upon another point. It should be remembered that infallibility belongs not to man, in his fallen state. And one may be as far to the right, from the centre of truth, as the other is to the left. Again, suppose that you, upon good authority, have the greatest reason to believe your brother, in some respects, is mistaken with regard to Scripture doctrines. Shall this mistake of his, form a wall of separation, and answer as a reason for all the hard speeches that are uttered, and the unchristianlike steps which are sometimes taken? You will say that an error in judgment leads to an error in practice. This will be allowed in many cases, but yet there may be exceptions to this rule. And therefore, so long as the error in practice, (otherwise known as sin) does not exist, we have no right to say that it will. It is possible, too, that your brother would abhor sinning as much as you would. He may be as much afraid of injuring the cause of God; and it is not unlikely that the very reason why he differs from you is, because he considers your system less honorable to God, than his. Now if both fear God and work righteousness, according to the light they have, they will be accepted of him; and why should they not accept each other? Nothing but sin separates between God and the soul, and nothing but sin should prevent Christian fellowship.

While, therefore, these differences cannot be plead in favor of religion; will not the apparently hard spirit, with which some professed Christians treat their fellows, be plead as an argument against religion? Yes;—the enemies of the cross will have cause for triumph, and instead of taking knowledge of us that we have been with Jesus, they will conclude that religion is only in name. What shall therefore be done to take these stumbling-blocks out of the way?

1. Let us cultivate union with all orders of Christians, and as far as possible with all who bear the Christian name. "Follow peace with all men; and holiness, without which no man shall see the Lord."

2. In order to effect this, deal tenderly with our brethren, and throw the mantle of charity over their imperfections, and do not magnify their faults, or speak evil of them.

3. If they are unwilling to admit us to their fellowship, let us pray much for them, and as often as possible with them. By so doing we shall heap coals of fire upon their heads, and brotherly love may inflame their hearts.

4. What our brethren advance against our views, let us hear and read without prejudice, and yet love them for their piety.

5. When occasion requires us to contend earnestly for the faith of the Gospel, as we understand it, and thereby expose the errors of our brethren, let us do it with a Christian spirit, being careful, at the same time, to make a proper distinction between their errors and their persons. By confounding these two much hurt is done.

6. Let us always remember that it is possible to live and die in an error, and yet go to heaven; but if we live and die without love, we cannot go to heaven. Therefore if our doctrines accord perfectly with Scripture and truth, yet if we have not charity we are not brethren. Behold how good and how pleasant it is for brethren to dwell together in unity.

7. It is not necessary for any of us to give up our views of the doctrine of Christ in order to love each other. We should by no means do so, unless we are fully satisfied that we have been in an error; then we should give them up cheerfully. But while we are satisfied that we are on the side of truth, we may each retain our own views of doctrine, and forms of worship, and yet love as brethren. We all have more or less truth, and that truth should not be slighted by our brother.

The author of the above remarks has not been led to make them, because he is not firmly fixed in his own views of the doctrine and discipline of the church of Christ; but because he has had the unhappiness to witness divisions among professed Christians, which, in his opinion, are calculated to do injury to the cause of God and truth. May the great Head of the Church make us all of one heart and one mind.—Which is the sincere desire of

S. L.

FOR ZION'S HERALD.

MR. EDITOR,

As one very interesting characteristic of the kingdom of Christ is to rise from the least to the greatest, from the diminutive and tender seed to the tall spreading and most glorious of plants, we feel happy in noticing the first appearance of its fruit; we look, we watch, with paternal eyes, even at the first bursting of the tender blade, assured it shall thrive beneath the fostering care of an Almighty hand. Their multiplicity increases our joy, and their shooting forth in their strength is our triumph.

Few periods in the history of the church present to the pilgrim graver cause of joy, or even hosannas than the present. True it is, that some of her branches appear retarded in their growth; her members languish for thirst, and her priests mourn over the desolations of her altar, by unskilled, and even unhalloved hands. Yet there are those who flourish like the branches of Lebanon, and grow as the goodly cedar; those in whom glows the fire from the altar on high, and on whose tongue sits the song of redemption. Her converts are multiplying as the dew-drops of the morning, and her priests go forth as the lamp that burns with an unquenchable and heavenly flame. Churches are gathering, chapels are building, and Zion spreads herself like the "green bay-tree." In all quarters of the globe, the Star of Bethlehem hath arisen, and the glory of its beams are shedding to the farthest bounds of the earth; and, were we to judge from its past and present success, we could but conclude, it were destined, soon, very soon, to become the LIGHT of the world.

In addition to the numerous presages of this, we behold a thirsting for the erection of chapels. The fruit of this we have realized among us to a considerable degree. In this place, by the help of God a "feeble few" have reared a neat and well finished building for that purpose. It was dedicated the last of December. Services commenced by reading select portions of Scripture, and performing an Anthem particularly adapted to the occasion. Introductory prayer by Rev. J. Hall, Sermon by Rev. S. Lowell, concluding prayer by Rev. Mr. Bray, and benediction by Rev. D. Hutchinson.

Such an occasion, you may well conclude, could not fail to render itself interesting. A feeble, though

persevering little flock, who had for some time been shelterless, were now happily situated, and above all, now permitted to worship God beneath "their own vine and fig-tree."

That the struggles of this little vine, to rise from its load and spread itself, may excite prayer for its help, and prove a stimulus to others, is the ardent desire of, Sir, Yours very respectfully,

PUBLIS.

Belfast, (Me.) February 25, 1825.

FOR ZION'S HERALD.

MR. EDITOR,

Presuming that the following "letter to an outer court worshipper," written by the Rev. John Wesley to a friend, and which I consider a striking specimen of ministerial frankness, may serve as a remedy to the indecision of many who are "talking between two opinions;" by giving it an insertion in the Herald, you will oblige yours, &c.

B. F. L.

DEAR SIR,

There was one thing when I was with you, that gave me pain. You are not in the society. But why not? A reasonable man? Do you not hereby make an open profession of Christ, of what you really believe to be His work, and of those whom you judge to be, in a proper sense, His disciples and his messengers? By this means do not you encourage his people and strengthen the hands of his messengers? And is not this the way to enter into the spirit and share the blessings of a Christian community? Hereby, likewise, you may have the benefit of the advice and exhortations at the meetings of the society; and also of provoking one another, at the private meetings, to love and to good works.

The ordinary objections to such an union are of little weight with you. You are not afraid of the expense. You already give unto the Lord as much as you need to do. And you are not ashamed of the gospel of Christ, even in the midst of a crooked and perverse generation. Perhaps you will say, "I am joined in affection." True, but not to so good effect. This joining half way, this being a friend to, not a member of the society, is by no means so open a confession of the work and servants of God. Many go thus far who dare not go farther, who are ashamed to bear the reproach of an entire union. Either you are ashamed, or you are not. If you are, break that at once: if you are not, come into the light, and do what those well-meaning towards dare not do. This imperfect union is not so encouraging to the people, nor so strengthening to the preachers. Rather it is weakening their hands, hindering their work, and laying a stumbling-block in the way of others; for what can any man think, who knows you are so well acquainted with them, and yet do not join in their society? What can we think, but that you know them too well to come any nearer to them; that you know that kind of union to be useless, if not hurtful. And yet by this very union is the whole (external) work of God upheld throughout the nation; besides all the spiritual good which accrues to each member. O delay no longer, for the sake of the work, for the sake of the world, for the sake of your brethren. Join them inwardly and outwardly, heart and hand, for the sake of your own soul. There is something not easily explained in the fellowship of the SPIRIT, which we enjoy with a society of living Christians. You have no need to give up your share therein, and in the various blessings that result from it. You have no need to exclude yourself from the benefit of the advice and exhortations given from time to time. These are by no means to be despised, even supposing you have yourself more understanding than him that gives them. You need not lose the benefit of those prayers which experience shows are attended with a peculiar blessing.

"But I do not care to meet a class. I find no good in it." Suppose you find even a dislike, a loathing of it; may not this be natural, or even diabolical? In spite of this, break through, make a fair trial. It is but a lion in the way. Meet only six times (with previous prayer) and see if it do not vanish away.—But if it be a cross, still bear it for the sake of your brethren. "But I want to gain my friends and relations." If so, stand firm. If you give way, you hurt them, and they will press upon you the more. If you do not, you will probably gain them, otherwise you confirm both their wrong notions and wrong tempers. Because I love you, I have spoken fully and freely; to know that I have not spoken in vain, will be a great satisfaction to

Your affectionate brother,

J. W.

AN ADDRESS

To those who desire to go on to Perfection.

Permit me first to observe, that it is important for you to be satisfied beyond doubt that you are related to God by regeneration through faith in Jesus Christ. This state you cannot be assured of, except by the witness of the Spirit—and this is generally done by direct testimony, speaking to the soul in language intelligible except to the soul spoken to. It is the new name which no man knoweth but he that receiveth it. But should you have been convinced of your relationship to God by inferential testimony, in reflecting that you love the people and things you formerly hated; that you find an enjoyment in the duties of religion; that you have a disposition to cleave to Christ and honor him in all things, you need not be hindered on the ground of former experience from pressing to the mark of your high calling.

To succeed in this important work, it is necessary that you should know what your privileges are, what you may attain in your spiritual life. This you may ascertain by examining the character and degree of your relationship to God. This is not merely that relation which subsists between Jehovah and his creatures in general who have been redeemed by his mercy and are sustained by his providence. Neither is it a ceremonial relation, such as existed between the God of Abraham and his descendants; but it is a divine, a supernatural relation, which originates in redemption from sin by our Lord Jesus Christ, by the washing of regeneration and the gift of the Holy Spirit, in which work the divine image is stamped on the mind, restoring the true features of godliness to the soul.

If your relation then is spiritual and divine, you must be heirs to a spiritual and glorious inheritance, which is fully expressed by the Apostle, where he declares the renewed soul heir to God, and joint heir with Christ. This inheritance can be nothing less than all the blessings of the new covenant, which in the sun-beams of divine truth are discovered in the glorious gospel of the Son of God. There we learn that God wills our entire sanctification of soul, body and spirit—that we should live holy, harmless and undefiled—in that in all the different relations of life we should discharge our several duties with a conscience void of offence towards God and man—that all the graces of the spirit should exist in our souls, and be

exerted in every good work within our sphere. But does this perfection of the Christian graces imply the total extinction of every evil principle, and the complete destruction of sin? If by sin you mean what divines have called peccability, that is, a state liable to sin, or even a violation of that absolutely perfect rule of right which was engraven upon the souls of our first parents in their primitive innocence, then we disclaim all "sinless perfection." But, if by sin you understand that principle which is the corruption of the nature of every man which is naturally engendered of the offspring of Adam, whereby he is very far gone from original righteousness, then we believe that the grace of God totally destroys its nature. Where there is a perfection of faith, there can be no unbelief; where there is a perfection of divine love, the love of the world or of sin can have no being; where there is a perfection of humility, pride can never dwell; and where there is a perfection of patience, wrath and impatience can never exist. But let us appeal to the New Testament. St. Paul, writing to the Romans, assures them "that where sin abounded, grace did much more abound." But if grace does not destroy sin, sin abounds more than grace. If the remedy abounds more than the disorder, will it not restore the subject to perfect health? Again "reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord;" and what is this death unto sin but the destruction of its nature; for "he that is (thus) dead is freed from sin; for sin shall not have dominion over you; for ye are not under the law but under grace." From the above statements we clearly perceive that the inheritance purchased for us includes a twofold blessing—a deliverance from a state of ignorance, bondage and corruption, and an introduction to a spiritual Eden, fertilized by the streams of grace and rivers of salvation, where the soul, refreshed with the zephyrs of divine love, may flourish as a tree by the water courses. This inheritance, when viewed from Pisgah's lofty summit, inspires the most ardent desires in the mind of the beholder to go up and possess the goodly land. Now he inquires, "how shall I reach that delightful place? who will direct me through the intricate windings of the desert, and protect me from the assaults of my numerous foes?" In answer to this inquiry your spiritual Joshua proclaims, "I am the way—I have trodden the wine-press alone, and of the people there was none with me; for I will tread your enemies in mine anger, and trample them in my fury; for the day of vengeance is in my heart, and the year of my redeemed is come." This inquiry, it is presumed, is made from a consciousness that your graces are wanting in fulness, though not in number—that you are often betrayed into a spirit and temper dissonant to your profession—that the end of your actions has not always been the glory of God—that your affections have not always been attracted by heavenly objects. These discoveries are no less important than painful, in order that, with due care and perseverance, you may press forward in seeking this great blessing: But beware they do not counteract the very thing they are designed to promote. When you see how much there is in your heart unlike to Christ, how far from him you have lived, how unbelief and pride have poisoned all your performances, do not yield to discouragement, or give way in any measure to unbelief, but plead and wrestle for your birthright blessing—"O my Father, bless me, even me."

Now your enemies will put themselves in battle array against you; remember, therefore, where your strength lies, and venture not in your own wisdom or might, but in the name of him whose blood cleanseth from all sin. Come in faith, nothing doubting, for it is to him alone that believeth that all things are possible. But here be particular to know what you are to believe; you have already believed unto justification, you now have the evidence that you are a child of God, though the discovery you have recently had of your remaining corruptions has shrouded your inward joys and almost stript you of your sensible comforts; still you retain your confidence in the mercy of God. Though you feel sorrowful, it is not the sorrow of a guilty soul laboring under a sense of divine wrath. You must therefore believe that it is the will of God that his children should be holy in heart and life.

Pause then and ask, "am I one of God's spiritual children?" "The Spirit witnesses with the blood, and tells me I am born of God:" Then it follows that God wills my sanctification; and as the present time is the day of salvation, He wills that I should now be holy, and this moment enter into my promised possession.

Without this faith you feel all the uncertainty and fearfulness of an usurper; but with it, you approach with all the confidence of a son, claiming your birthright inheritance. This claim is founded in the knowledge that you are a child, a son of God; and the faith by which it is made is supported by the divine testimony. You now are enabled to say, "While God has promised, he cannot lie;" it must be so—"while God will be pleased to appear to you in rich grace and say to you, 'Be thou clean.'"

"Now reckon yourself dead indeed unto sin." What need prevent your exercising this faith? you are not required to believe without the most plain and full testimony—you are not called to believe that you possess any merit, or that by human exertions you can render yourself worthy of this blessing. But simply believe that God has willed you this state of inward and outward holiness, and that you now may enjoy the blessing. You are not to look for any marvellous manifestation, or any extraordinary exercise of mind; but let your faith rest on the simple testimony of God's word. Now the object of your destination is fixed; what remains but to press to the mark of the prize of your high calling in Christ Jesus? Believing that a blessing may be obtained; and experiencing that blessing, are two things, which, in this subject should be kept distinct. The traveller, at some elevated post, may discover with great clearness the spot of his destination—the discovery may inspire sensations similar to those he experiences on reaching his goal. Faith in the divine promise enables the soul to perceive the blessing—the next thing is to know it is yours. Thomas believes and then exclaims, "My Lord and my God."

With this faith, you must attend all the means of grace, deny all ungodliness, engage in all acts of mercy and benevolence, waiting for that spirit which hath already shown you the things that are Christ's, to inspire in your soul all the fulness of God, to raise you to that evangelical perfection by which you may fulfil the royal law of love to God and man. Then your confidence in God shall be so strong, that "though in reference to worldly things, you may walk in darkness and have no light, the fig-tree may not blossom, nor fruit be in the vine, friends may desert you, and foes meditate your ruin, yet you shall not be afraid of evil tidings; your heart is fixed, trusting in the Lord."

Your peace shall be as a river. A river—not a torrent, rough and boisterous, rushing down from the neighboring steep, and forcing every thing before it with desolating roar; a river—not a pool, whose waters fail when the heavens cease to pour down their liquid treasures; but a river, smooth and tranquil, flowing on without interruption, widening and deepening as it flows, till it loses itself in the ocean. "Your love shall know no rival, neither the seduction of sin

nor the lures of the world, nor the charms of the creature can alienate the affections from the sole object that has engrossed them. This love knows no intermission; it is not a spark emitted from the blaze of prosperity and fanned with the soft breezes of carnal pleasure, but a flame kindled by the Sun of Righteousness, which many waters cannot quench nor floods drown."

It is now that patience has "its perfect work," and the man is "perfect and entire, lacking nothing." Now he glories in "tribulation which worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost." And in proportion as a Christian's confidence, love, peace and patience are made perfect, so all the other graces of religion are matured with them. How delightful is this inheritance—surely it is a land flowing with milk and honey, of corn and oil. Is it possible that Abraham's spiritual descendants can remain cold or indifferent in regard to possessing this spiritual Canaan? Long since, we have heard there is much land to be possessed—when shall we make a simultaneous effort, and march through the host of our enemies to our glorious inheritance? Many false reports have been brought up concerning this land; but what shall they weigh when put in with the divine testimony; unbelief will magnify our enemies; but what shall stand before the power of God.

Suffer me now, my brethren, to appeal to your judgment, and ask, what can be so important to the safety and harmony of the church as this state of holiness? This is the centre of spiritual gravity—it is the magnet by which souls are bound together, and bound to the invisible world. Without this principle of holiness the church would be as void of attraction and adhesion as matter would be if destitute of gravitation. It is this divine principle that stills the noise of contending parties, that banishes clashing interests, that harmonizes discordant feelings, that reconciles unrecconciled brethren. In a word, it prepares man for all the kind and sympathizing offices allotted him by divine providence. It is the zone by which the moral world is bound together. It is no less interesting in the family than in the church. What an emblem of heaven is that domestic circle, on whose every heart kindness has written her laws, in whose department towards each other the virtues and graces of pure and undefiled religion shine with unclouded lustre. There the noise of contention and strife is never heard, that hallowed ground the charity that thinketh no evil has an undisturbed reign. Let us, my brethren in the ministry, realize the importance of urging this doctrine on the minds of our hearers. Let us press it home to their hearts and consciences, and never rest until we see the fruit of it in their lives. Let exhortations make it the burden of their exhortation. Let class leaders lead their classes forward in this great work, and make it their chief study and labor to conduct each member to this promised rest. As private members may be all awake, and cry mightily to God, imploring the fulness of his sanctifying love. "O Zion! arise and shine—for thy light is come, and the glory of the Lord is risen upon thee!"

MISSIONARY INTELLIGENCE.

AMERICAN METHODIST MISSIONS.

The Methodist Magazine for March gives some articles of intelligence respecting the Missionary labors of this denomination, in the remote parts of the Union, and among the Indian tribes.

An extract of a letter from Rev. Bishop McKendree, dated in Tennessee, after his visit to the Wyandot Mission and attending all the Conferences of the Church, commencing with that of Ohio and ending at Tennessee, says:—"The state of our affairs affords sufficient encouragement for the preachers to pursue their work with cheerfulness. The missionary appointed last year to visit the Indians in the bounds of the Missouri Conference, is continued. From the Tennessee Conference there are three Missionaries, two married and one single, sent to the Cherokee Indians. It is made their business, principally, to preach the gospel to these people."

PENSACOLA.

The Rev. Henry P. Cook, of the Pensacola Mission, writes from Mobile, that though in consequence of many difficulties he has encountered, his success has been less than he had anticipated, yet some good he believes has been done. As private members may be all awake, and cry mightily to God, imploring the fulness of his sanctifying love. "O Zion! arise and shine—for thy light is come, and the glory of the Lord is risen upon thee!"

"I have visited several small neighborhoods on the Escambee river. I have succeeded in raising three or four little societies, and the most of them appear to be much devoted to God, and his blessed work. The prospect is still encouraging."

"I have extended the bounds of this mission to Mobile. This I have not at all regretted. Mobile is an interesting place; it is improving very fast, and exhibits a prospect of future eminence and importance. I have not spent much of my time here, as it was not embraced in the original plan of our mission. I have had very respectable and attentive congregations; I believe religious impressions have been made, and I hope the consequences of my labors will be more fully realized in days to come. We have a considerable society in this place. The society of colored people is in quite a flourishing state. We are now about beginning a Methodist Chapel; it will be a neat and comfortable house; we calculate it will be completed in the course of this winter. What this is accomplished, I have scarcely a doubt but that we shall very soon have a large and respectable society. There is vast need for evangelical exertion in this country."

ST. AUGUSTINE.

A communication has also been made by the Rev. Noah Laney, on the subject of his engagement at St. Augustine. We make a few extracts.

"At the last South Carolina Conference I was sent as a missionary to St. Augustine. Being conscious of my insufficiency for so important a trust, I lifted my heart in fervent prayer to God, that he would direct and sustain me in this arduous enterprise; and though I cannot boast of great numbers who have turned to God, yet I indulge a hope that a few have become the subjects of converting grace."

"The first quarterly meeting after my arrival was attended with a solemn sense of God's presence, and one sinner professed to be awakened to a sense of his lost condition, who soon after died, it is said, in the triumph of faith. At the conclusion of the love-feast, which was a precious season, the sacrament of the Lord's Supper was administered to fifty-one communicants."

"Our colored members in this place seem very pious. Indeed I never saw so promising a society of blacks, so much devoted to God."

"About a dozen have joined our Church this year; and many who are not of us, are very friendly and attend the preaching of the word. God is indeed working for us in this place. Prejudice and bigotry

are on the retreat, and are succeeded by a candid attention to truth."—*Religious Chronicle.*

FROM THE METHODIST MAGAZINE.
GRAND RIVER MISSION.
Letter from the Rev. William Case, dated Niagara, November 20, 1824.

An earlier extract from brother Crawford's letter, on the state of the Grand River mission, was intended, agreeably to promise, in my last, of August 31; but the pressure of other business prevented. His letter of August 10, shows that the work of conversion was still going on; the school was doing well; the society was advancing in spiritual attainments; the prejudices in a neighboring tribe were doing away; and that native teachers were increasing in zeal and usefulness. The following is an extract:—

"The common and the Sabbath schools are unusually prosperous. Last Sabbath twenty-seven were present; many more would attend if they had opportunity. Two Indian youths were lately converted, and the work of grace is going on in the hearts of our Indian brethren generally; their prayers are fervent, and the exhortations of some are instructive, powerful, and affecting."

"About six weeks we meet at the school room for our morning devotion, when all join in singing, and two or three pray; the meeting is then closed, and all retire to their several employments. At a morning meeting lately, brother Davis, the aged chief, read prayers in the Mohawk. As we arose to sing our hearts were much affected with gratitude for the great things the Lord had done for us. The chief was so melted that he could not sing; he was so filled with peace and comfort that he fell on his knees, trembled, wept, and rejoiced. When the time was ended we all knelt down, and the chief prayed extempore. The Spirit rested on the assembly in mighty power, and they glorified God with loud voices. Some were so filled with the blessed Comforter that they could scarcely walk home; and when I retired from the meeting, the old chief was heard in the woods alone, shouting glory and praises to his Redeemer and Saviour. In all this I saw nothing of vanity or art; but the effusions of overflowing souls. The tears which flowed, together with the weighty expressions of love and gratitude, evidenced the sincerity of their hearts."

Tuesday and Friday evenings are our stated times for public prayer-meetings; at these meetings all who are disposed are invited to pray. Here sinners and mourners are prayed for. If one is overcome in a fault, they hasten to his relief, and they seldom cease their supplications till he is reclaimed from the error of his ways. The ardor which is manifested on these occasions, I have seldom seen in other societies; so faithful are they to help one another on in the way to heaven; and the answers to prayer which they obtain are powerful, and sometimes overwhelming. This was remarkably manifest at one of these prayer-meetings lately. The commencement of the meeting was rather dull, but their wrestling and ardent prayer was soon succeeded by songs of joy, and shouts of praise. After a suitable season the meeting was concluded, and the congregation was advised to retire. The brethren, however, were in such a happy state of mind, that they were unwilling to separate, and they continued singing. As I retired to my lodgings, the melodious voices of these happy Indians reverberated through the woods with a solemnity I cannot forget. Surely, thought I, this Scripture is fulfilled in my hearing: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isaiah XXXV. 1."

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."

DEAR SIR,
Nothing can give a livelier sensation of joy to the true Christian than to hear the glad tidings, that the Lord is pouring out his Spirit in any part of his vineyard; and that the principles of a pure gospel are striking their roots deep and wide in places formerly dry and barren. For some months an unusual desire has been felt among our brethren in this circuit for a more perfect conformity to the divine requirements, in mind and practice, and a good degree of interest is excited amongst us for the conversion of immortal souls. Our prayers and cries were speedily answered, and signs and wonders have lately been wrought in the name of the holy child Jesus. "Glory to God in the highest, and on earth peace, good will towards men." In the beginning of the year the servants of the true Prophet thought they perceived a cloud of mercy hanging on the skirts of the horizon, and hailed it as the precursor of good to Israel. The trumpets were soon sounded, the alarm given—and the sons of God shouted when they saw the enemies of the cross bowing before the Prince of the kings of the earth. Many who formerly ranked high in the service of the god of this world, have now come over on the Lord's side, and are flaming witnesses that Christ has power on earth to forgive sins; and that the religion of the Christian is no cunningly devised fable. The work commenced in a very powerful and glorious manner, bearing down all opposition, and carrying along with it the honorable insignia of its author, God. The arrows of the Lord, touched with celestial fire, were made fast in the hearts of the king's enemies, and the slain were many. Indeed, nothing was heard for several days, but the cries of the wounded and the groans of the distressed, till the breath of the Lord came upon them; then bone came to its bone, and there was a noise, and behold a great army stood up, emancipated from the thralldom of sin, and bearing about them the hallowed signs of adopting love. In the progress of the revival, business was suspended, and schools closed; while a universal alarm pervaded the minds of the unconverted. Little children in crowds flocked to the Redeemer, crying for mercy; many of whom appear to be genuine converts. Some families have been visited and remarkably blessed. One venerable gentleman, aged eighty years, we reckon among the happy redeemed number. Upwards of thirty have joined the Methodist Episcopal Church in Monument, where the work first commenced. A number of neighborhoods in the vicinity of this town have been graciously visited with refreshing showers, and we have good reason to believe that the Lord will continue to water this part of his vineyard with the dew of heaven. What encouragement for ministers to labor in the strength of the God of battles! Hallelujah, for the Lord God Omnipotent reigneth!

DEAR BROTHER,
It is always a source of joy to me to hear of revivals of religion abroad, in distant places, in other societies, other churches, and in other denominations. But it is a very great accumulation of pleasure to witness the out-pouring of God's spirit among the people of my charge. And though we have not had so great a reformation as has been known in many places, yet the Lord is favoring us with frequent visitations of

mercy. And to the honor of the adorable Saviour we will publish the intelligence, that some within a few weeks and months past, have been brought "out of darkness into God's marvellous light," and are witnessing a good confession. We have received about twenty into our society, and hope they will be ornaments to the cause of experimental and practical religion.

What appears so promising to the prosperity, to the continual prosperity of this church, is the uncommon union and love, the uniform zeal, and the spirit of prayer and faith prevailing among the members. The prayers of such a people cannot but be answered—their wishes and exertions must be realized and crowned with success, as indeed from the first they always have been.

I have lately visited the towns of Pembroke, Hanson, and Hanover, where the people were entirely unacquainted with our preachers or doctrines; the "fields were white already to harvest;" such a flocking to hear the preaching of a free salvation I have seldom seen; the Spirit of God attended the word, and many were led to seek; and, blessed be His name, they were enabled to find a sin pardoning God. As it was impossible for me, with my other engagements, to continue very long with them, I engaged brother Gould, of Hull, to visit them; and God has owned and blessed his labors; so that we have now formed a regular society there, of about twenty members, of whom there is a large proportion of males and heads of families. Many others are waiting for an opportunity to join the little united band of brethren. The congregations in those regions are very large; the serious and devout attention of every individual who attends the preaching is surprising, and there is scarcely a meeting but what there are some who come forward requesting the prayers of God's people. There is a good prospect of an extensive spread of pure Christianity in those regions. The mists of error and delusion appear to be flying from before the rays of celestial truth. The gospel, as preached by us, is indeed "the power of God to salvation." I believe God has his people and ministers in other denominations who are blessings to the church and the world, but I know of no system so calculated to represent the character of Deity amiable, the way of salvation plain and consistent, and to lead mankind of every description and moral complexion to repent and believe the gospel, as the system preached and enforced by our ministers. Praise be to the Almighty, our parish is the spacious earth, our parishioners are the souls Jesus has bought with his precious blood, and the watch word which the Methodist Church gives to all her sons in the ministry is, "Observe! it is not your business only to preach so many times, and to take care of this or that society; but to save as many souls as you can, to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord." O that the great Head of the church would make us faithful.

So prays your friend and brother in Christ,
B. OTHEMAN.
Sandwich, Mass. Feb. 1825.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,
I have just returned from a visit to Jerico, Vt. where I witnessed a blessed work of grace in the salvation of many immortal souls. We cannot say, to be sure, that the walls are entirely demolished, yet we may say, to the praise of God, that they are well shaken to the very foundation; and we trust that ere the sons of Levi shall have passed round many times more,

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100

THE HERALD'S HARP.



CHARITY.

A Paraphrase on the 13th chapter of the first Epistle to the Corinthians.

Did sweeter sounds adorn my flowing tongue
Than ever man pronounced, or angels sung;
Had I all knowledge, human and divine;
That thought could reach, or science can define;
And had I power to give that knowledge birth,
In all the speeches of the babbling earth;
Did Shadrach's zeal my glowing breast inspire,
To weary toils, and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles and law;
Yet, gracious CHARITY--indulgent guest,
Where thou thy power exerted in my breast,
Those speeches would send up unbidden prayer;
That scorn of life would be but wild despair;
A timbre's sound were better than my voice;
My faith were form, my eloquence were noise.

CHARITY--decent, modest, ever kind;
Softens the high, and rears the abject mind;
Knows with just reins, and gentle hand to guide,
Betwixt dull shame and arbitrary pride,
Not soon provoked, she easily forgives,
And much she suffers as she much believes:
Soft peace she brings wherever she arrives,
She builds our quiet as she forms our lives.
Lays the rough paths of peevish nature even,
And opens in each heart, a little heaven.

Each other gift which God on man bestows,
Its proper bounds and due restriction knows;
To one fix'd purpose dedicates its power,
And finishing its act, exists no more:
Thus, in obedience to what heaven decrees,
Knowledge shall fail, and prophecy shall cease;
But lasting CHARITY's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse and endless praise receive.

As through the artist's intervening glass,
Our eyes observe the distant planets pass,
A little we discover, but allow
That more remains unseen than art can show;
So whilst our mind its knowledge would improve,
(Its feeble eye intent on things above),
High as we may lift our reason up,
By faith directed, and confirm'd by hope:
Yet are we able only to survey
Dawnings of beams, and promises of day.

Heaven's fuller effulgence mocks our dazzled sight,
Too great its swiftness, and too strong its light;
But soon the mediate clouds shall be dispell'd,
The Sun shall soon be face to face beheld,
In all his robes, with all his glory on,
Seated sublime on his meridian throne.

Thou constant faith and holy hope shall die,
One lost in certainty--and one in joy;
Whilst thou, more happy power, fair CHARITY,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp and unconsum'd thy flame,
Shalt still survive--
Shalt stand before the host of heaven confess'd,
For ever blessing--and for ever blest'd.

OBITUARY.

FOR ZION'S HERALD.

DEATH OF MRS. MARY HITCHINGS.

Died in Lynn, December 17, 1824. Mrs. Mary, wife of Mr. Jabez Hitchings, aged 40. She was a daughter of the Rev. Obadiah Parsons, deceased, formerly a settled minister in Lynn. Of her early life, and the views she entertained of experimental religion, the writer has no particular knowledge. Her situation in youth was favorable to the cultivation of her mind, and she improved her advantages with much assiduity and attention. Her reading and general knowledge rendered her an interesting acquaintance, and prepared her for eminence in the circle in which she moved. But she knew not God. And while she sought happiness in the pleasures of the world, she was a stranger to internal peace, and the salvation of Christ. The world, with all its gifts, left her poor and wretched indeed. In this way she lived for more than thirty years; a stranger to God, and the consolation enjoyed by the poorest Christian. From some peculiar circumstances, in early life, she imbibed a strong prejudice against the Methodist Society, with whom she was afterwards united; and seldom, if ever, attended any of their meetings. But the ways of God are above the thoughts and wisdom of man. While she was confined at home, suffering under the influence of disease, she was introduced to the Rev. George Pickering, then a stationed preacher in Lynn. This providential interview was rendered a blessing to her; and the religious impressions which were made on her mind, never wore away. His visits were repeated, by her request, and were rendered a lasting blessing to her soul. Nine years last October she became acquainted with Mr. Pickering, and began deeply to feel concerned about her future and eternal salvation. After many anxious hours and pungent conviction, she obtained pardon through Jesus Christ, about the first of January following. Soon after this, she united with the Methodist Church, and adorned her profession by a life conformable to the gospel, till she was called away by death. For a number of years her bodily sufferings were great; but she supported them with patience and Christian resignation. The last four years of her life she enjoyed much of the Divine presence; and drank deep from the wells of salvation. Her soul was thirst for full salvation in the blood of the Lamb.

Last May, her consumptive complaints began to assume a more alarming appearance; and from that time she was confined to her house, and for the most part to her room. But though she was deprived of the public means of grace, and a subject of extreme suffering, a great part of the time; she was abundantly supported by the grace of God, and enabled to say, "My will be done." At times, when she thought of her little family, who were very dear to her, and for whom she was very concerned, that they all might become acquainted with Christ, the struggle was great between living and dying; but she was enabled to give them up, and to feel perfectly resigned to go and leave them. She often expressed great gratitude to God, for his goodness and mercy towards her; and much affection and respect for him, who was instrumental in leading her to Christ. She was not without some seasons of heaviness and powerful temptation; but they were, generally, succeeded by greater joy and peace, and a brighter evidence of her acceptance before God. As she drew nearer the close of life, she appeared to lose sight of the world and its concerns; and was more and more absorbed in the contemplation of eternal things. A few weeks before her death, the writer called to see her, and found her very calm and peaceful. She observed, "My work is done." I have given up my children and family to God, and am waiting to be gone." A few days after she said, she feared she should be impatient to be gone. But, if any, were ever more patient and resigned to the will of

God. To one of her class members she said, "These earthly ties will soon be broken; but you will not forget me, I shall welcome you to heaven."

The Sabbath before her dissolution, she seemed quite on the verge of heaven. When for some time, she had not been able to speak aloud, she requested her little daughter to read to her, and then to sing, and she joined with her and sung with an audible voice, parts of a number of hymns. At evening, she sent for the writer to call and see her. On entering the room, she said, she wished to see me once more before she died; and thanked me for all my kindness and attention. When she was asked the state of her mind, she replied, "this is the happiest day I ever experienced. O! how good is God." After some conversation, in which she expressed the fullest confidence in God, she requested me to sing a favorite hymn of hers; and by turns she would join and sing, with a strong voice and a full soul. When prayer was proposed, she said, "pray and praise."

After this, she continued a short time; but so weak and feeble, as not to be able to speak but little; but she was waiting her exit with joy and holy triumph. When her friends perceived that she was dying, she was asked if Christ was precious; to which she replied, "yes!" and shortly after expired without a groan. Thus lived and died our beloved friend and sister in Christ. But she will long live in the memory of her friends and relatives! May her family and friends, profit by her life and death, and be prepared to follow her!

"Blest friend! thy voyage of life is o'er,
Thou'rt landed on a happier shore,
Where love and virtue reign;
Where spirits good and pure as thine,
Best in celestial glories shine,
Secure from mortal pain."

D. F.

Lynn, Feb. 25, 1825.

MEMOIR OF LOUISA PETERSON.

TO THE EDITOR OF ZION'S HERALD.

DEAR BROTHER,
The truth of our Lord's declaration--"Out of the mouth of babes and sucklings thou hast ordained praise"--is often exemplified, at the present day; and may I not add, that every such case affords new evidence in support of Divine revelation. The subject of the following memoir, (furnished me by her mother,) was the daughter of a Mrs. Peterson, of the town of Malta, county of Saratoga, N. Y. Soon after I was appointed to the Saratoga Circuit, in the summer of 1822, I became acquainted with the family, and in my visits took notice of Louisa, who was then about three years old. She was a most interesting child. Possessing a countenance beautiful and expressive, and an eye indicating deep thought beyond her years. She was modest and easy in her behavior, and peculiarly attentive to what was said on the subject of religion. I frequently spoke of her, as a prodigy, and told her mother she would not keep her long, as I viewed her fast ripening for the kingdom of glory. With these explanatory remarks, I submit the notice of her life and death to your consideration. If thought worthy of a place in the Herald, the publication of it would be gratifying to her parents, and perhaps useful to others.

Yours, with respect,
SAMUEL HOW.

Cambridge Circuit, N. Y. Dec. 22, 1824.

REV. AND DEAR BROTHER, December 7, 1824.

At your request, I proceed to give you a brief account of my little daughter, lately removed from me, by an afflictive, yet merciful dispensation of Providence. LOUISA PETERSON was born November 1st, 1819,--and died, in her sixth year, July 6th, 1824. It had ever been my constant prayer respecting her, that God would own her as his child, and render her distinguished by peculiar devotion to his service.

When only two years old, she expressed to me her sympathy, in my loss of an infant, about that time, saying, "O! mother, how sorry I feel for you!" Having replied to her, that my babe was at rest in heaven, and that, if a good girl, she might go and see her sister again, I beheld her wiping tears from her eyes, while she said, "Mother, I shall go to heaven." Not long afterwards, seeing me weep over the clothes of my departed infant, she remarked, "it is better off--we must all die soon." At three years of age, being informed by a little girl who lodged with her, of the death of a sister, for whom she mourned, Louisa, springing up, and putting her hands together, said, "O Mary! never mind it--my little sister is dead too; but if we are good girls, we shall go and see our sisters in heaven." From that time, she began to have meetings, in which she would exhort her brother and sister to pray, and the whole family to kneel; and when, in compliance with her request, we had all bowed in the attitude of supplicants, she herself, would then, kneeling down and praying, in such language and with such fervency, that I looked on her with astonishment, and thought, surely God, in the multitude of his tender mercies, has answered my prayer.

At the age of four years, she made some striking observations on a sermon delivered at a public meeting; and on returning home, warned her brother and sister, and on being asked, "what would you say to the question, 'what will become of you, if you do not?'" Seeing her brother laugh at the earnestness of her manner, she added, "What if the Lord should come and speak to you, what would you say?" "O children, you must be better, or you will die and go to hell!" Often did she follow me to my chamber, and ask me to stop and pray before leaving it; and on one such occasion I saw tears streaming from her eyes, as we arose from our humble posture of supplication. If any of the family made unfavorable observations respecting a neighbor, it was her invariable practice to notice and check them. In more than one instance she became my teacher, gently reproving me for a supposed neglect to pray at the table, and in private; but when told that I prayed, when she knew it not, her reply was, "Well, you should take me with you." She frequently brought me the Bible, and requested me to read to her "about our blessed Saviour;" and if the portion read to her described his sufferings on the cross, she would weep, and say, "What wicked people!" Singing was also a pleasing exercise to her; and often did she request me to join her in singing a favorite hymn, and follow it with the remark--"how good that seems to me!" Sometimes, in the simplicity of her heart, and the fulness of her joy, she would exclaim, "how I love my blessed Jesus!" "I love every body."

During the last year of her life, a strong impression rested on her mind, that the "earthly house of her tabernacle" would soon be "dissolved." At one time, she observed to me--"You will not keep me long;" at another, after inquiring "how long before winter?" she said, "I shall not live until winter;" and again, in allusion to the same subject, her language was, "how sorry you will be when I die!" So constant and decided was the influence of her belief, of the period of her departure drawing near, that she never spoke of herself, in reference to the future, without using the expression--"if I live, shall I do this?" or "that?" Plainness of appearance was so much her desire, that she requested me to remove from her bonnet some ornaments, placed on it by her elder sister. The last privilege of attending public worship, she enjoyed on the day preceding the attack of her mortal disease; it was the Sabbath. Monday she attended school, and returned at evening, with a high fever, accompanied with severe pain. Having been bled, by a physician, she appeared better. Her father (who was absent from home) returned on Thursday, at whose arrival Louisa shed tears, for the last time during her sickness. A severe pain in the head prevented her conversing freely; still she was calm, patient, and resigned. She expressed to me her belief that medicine would not avail her, and that she should die in peace; but, while speaking of her impression, she looked on me and smiled, saying, "Good by, mother!" Saturday I conversed with her on the subject of prayer,

when, clasping her hands together, she silently invited me to pray with her. As I arose, she looked at me and said--"I am better." From that time she seemed free from pain, until the Monday following, about sunset. She had just desired me to keep my eyes fixed upon her when she coughed, and suddenly ceased to breathe! My heart went out in prayer to God, that her apprehension of his might not be realized; and the Lord "hearkened and heard it." Presently she revived, and conversed a little; as if to comfort me. Her faculties were continued, in mercy, through many hard struggles, which attended her in the course of the night. Another morning dawned; I asked her if she would get up, and she answered, yes. I took her up, when she folded her cold arms round my neck; then reached her cold hands, and embraced others, as they came to her, in succession. The silver cord of life was breaking; she looked towards the bed, and I laid her upon it. Her features were composed, as she "fell asleep in Jesus;" and, in a few minutes, her soul took its flight to the "paradise of God." The Lord gave, and the Lord hath taken away; blessed be his holy name!

ELIZABETH PETERSON.

MINISTERS' DEPARTMENT.

FOR ZION'S HERALD.

A YOUNG PREACHER'S FAREWELL.

My friends who are striving in glory to dwell,
With tender sensations I bid you farewell.
The moments of pleasure together we've spent,
To see them now closing but makes us lament.

In sweet conversation our minds we express'd,
While love kindling raptures arose in each breast.
In preaching and praying and singing we found
Relief from our sorrows, a balm for each wound.

To different stations we now must repair,
Commending each other to heav'n's kind care,
Though mountains, and valleys, and rivers divide,
This union of spirit shall always abide.

What text shall befall us we now cannot tell,
How deep the afflictions on earth we may feel,
Or where we may wander in this world of woe,
Or when through the valley of death we must go.

While am proclaiming salvation aloud,
Or joyfully singing where multitudes crowd,
In some lonely desert perhaps you may be,
Where no friendly mortal your sorrows can see.

Remove you may wander from home and distress'd,
Till some rocky tower invites you to rest,
Till some cedars are waving their boughs o'er your head,
Till night's sable curtain the earth overpread.

Whistlers with dim twinkling pierce thro' the deep gloom,
A voice seems to utter from yon azure dome,
"Though venting your sorrows with birds of the night,
You'll soon be rejoicing with angels of light."

Or while you are happy with friends all around,
And in the kind blessings of heaven abound,
O'er some dreary mountain perhaps I may go,
Through violent tempests or cover'd with snow.

Through some trackless forest perhaps I may stray,
Till night's dismal horrors compel me to stay,
To take up my lodging on bare freezing ground,
Where owls and fierce monsters are screaming around.

Unseen by companions and chilled with cold,
The hand I now give you, in death I may fold,
Resigning my spirit to his blessed hand,
Who still guards his people in every land.

O had we no Saviour to whom we could fly,
How soon all our prospects would wither and die;
But Christ our Defender his goodness proclaims,
In cities and deserts, in waters and flames.

Through great tribulations on earth we must go,
To reach these bright mansions where joys ever flow,
Where juvenile raptures will sweetly go on,
When millions of ages in heaven are gone.

FOR ZION'S HERALD.

Extract of a letter to a young Preacher in the New England Conference, from his father.

"To hear that your health was good, and your situation agreeable, was highly gratifying, and called for thankfulness to the great Giver of all good; but to hear of your prosperity in the divine life, your attachment to the cause and interest of Christ, your fervor of soul in striving to spread the gospel and bring the wandering sinner home to God, surely was a subject most gratifying of all. We can bid you God speed in spreading the glorious gospel of our Lord and Saviour, and in striving to build up his kingdom here below."

But two things appear to be necessary in order to accomplish this great object. The first is, to keep the heavenly flame burning in the soul. This teaches heavenly science, and opens the understanding to receive that knowledge of things earthly which will qualify a man for usefulness in life. The second is, to use the precautions that are necessary to preserve bodily health: for without this our usefulness is at an end. A man with decayed lungs and emaciated body, can be of little use in the world. Therefore, to preserve our bodily health is to perpetuate our usefulness."

HOLY MEDITATION.

Or a remarkable account of a minister who rode thirty miles, the greater part of the way in a trance; related by Mr. Flael, and generally supposed to be the pious Flael himself.

A minister, being alone on a journey, and willing to make the best improvement he could of that day's solitude, set himself on a close examination of the state of his soul, and then of the life to come, and the manner of his being and living in Heaven, in the view of all those things which are now pure objects of faith and hope. After a while, he perceived his thoughts began to fix, and come closer to those great and astonishing things than was usual; and as his mind settled upon them, his affections began to rise with answerable liveliness and vigor. He then lifted up his heart to God in a short ejaculation, that he would so order it in his providence that he might meet with no interruption from company, or any accident in that journey, which was granted him; for in all that day's journey, he neither met, overtook, or was overtaken by any one.

Thus going on in his way, his thoughts began to swell, and rise higher and higher, like the waters in Ezekiel's vision, till at last they became an overflowing flood. Such was the situation of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his hopes therein, that he utterly lost sight and sense of this world, and all the concerns thereof; and for some hours knew no more where he was than if he had been in a deep sleep upon his bed. At last, he began to feel himself very faint, and almost choked with blood, which, running in abundance from his nose, had discolored his clothes, and his horse from the shoulder to his hoof. He found himself almost spent, and nature to faint under the pressure of joy unexpressed and unsupportable, and at last, perceiving a spring of water in the way, he, with some difficulty, alighted to cleanse and cool his face and hands, which were drenched in blood, tears and sweat. By that spring he sat down and washed, desiring, if it were the pleasure of God, that it might be his parting place from this world. He said, death had the most amiable place in his eye that ever he beheld, except the face of Jesus Christ, which made it so; and that he could not remember, (though he believed he should die there) that

he had once thought of his dear wife, or children, or any other earthly concernment. But having drank of that spring, his spirits revived, the blood was stanch'd, and he mounted his horse again, and on he went in the same frame of spirit, till he had finished a journey of nearly thirty miles, and came at night to an inn, where he greatly admired how he came thither, and that his horse had brought him there without his direction, and fell not that day, which had not passed without several trances of considerable duration. Being alighted, the innkeeper, (being formerly acquainted with him,) came to him, and said, with some astonishment, "O sir, what is the matter with you? you look like a dead man." "Friend," replied he, "I was never sicker in my life. Show me my chamber, cause my clock to be cleansed, burn me a little wine, and that is all I desire of you for the present." Accordingly, it was done, and a supper sent up, which he could not touch, but requested of the people that they would not trouble or disturb him for the night. All this night passed without sleep, though he never had a sweeter night's rest in all his life. Still the joy of the Lord overflowed him, and he seemed to be an inhabitant of the other world. The next morning, he was early on horseback again, fearing the divestment of the inn might bereave him of his joy, for he said it was with him as with a man that carries a rich treasure about him, who suspects every passenger to be a thief; but within a few hours, he was sensible of the ebbing of the tide, and before night, though there was a heavenly serenity and sweet peace upon his spirit, which continued long with him, yet the transports of joy were over, and the fine edge of his delight was blunted. He many years after called that day one of the days of Heaven, and professed he understood more of the life of Heaven by it than by all the books he ever read, or discourses he ever entertained about it.

LADIES' DEPARTMENT.

MR. BADGER.

The following extract is from St. Augustine's Confessions. I select it for the Herald, because it sheds a peculiar lustre on the amiableness and piety of his excellent mother.

"After her marriage with my father Patricius, she endeavored to win him over to thy service by the amiableness of her manners, and patiently bore the injuries of his unfaithfulness. She still looked for thy mercy, that, learning to believe in thee, he might become chaste. His temper was passionate, but his spirit benevolent. She knew how to bear with him when angry, by perfect silence and composure; and when she saw him cool she would meekly expostulate with him. Many matrons, in her company, would complain of the blows and harsh treatment they received from their husbands, whose tempers were yet milder than that of Patricius; when she would exhort them to govern their tongues, and remember the inferiority of their condition. And when they expressed their astonishment that it was never heard that Patricius, a man of so violent a temper, had beaten his wife, or that they were ever at variance a single day, she informed them of her plan. Those who followed it thanked her for the good success of it; those who did not, experienced vexation. Her mother-in-law at first, was irritated against her by the whisper of servants. But she overcame her by mild obsequiousness, inasmuch that at length she informed her son of the slanders of those backbiters, and desired that they might be restrained. Thus she and her mother-in-law lived in perfect harmony. It was a gift, O my God, thou gavest to her, that she never repeated any of the fierce things which she heard from persons who were at variance with one another, and was conscientiously exact in saying nothing but what might tend to heal and to reconcile."

The celebrated Segor, on Female Education, justly remarks, "Heaven, in creating woman, seemed to say to man, behold either the torment or delight of your present and future existence. Give a direction to this being, calculated by the extreme pliancy of her mind, to receive all the impressions you may wish to bestow on her. It is another self which I offer you; in taking charge of her, you ought in a certain degree to identify her with yourself! Her breast sustains and nourishes us; her hands direct our earliest steps; her gentle voice teaches us to lisp our first expressions; she wipes away the first tears we shed, and to her we are indebted for our chief pleasures. In fact, nature seems to have confided man to her continual charge, and her kind compassion smooths the bed of death."

FOR ZION'S HERALD.

Given by a School Master to his Pupils.
I. When in company the conversation turns on an absent person, and you are called to express an opinion--always fancy that very person is standing silent behind you, looking over your shoulder and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

II. As far as possible, when you come to be your own masters, avoid contracting debts--try to do without every thing you cannot pay for, and when prudence requires the contracting of a debt, be punctual to the day in paying it. Your affairs will then never get into confusion--you will always know exactly how you stand with the world.

III. Set a high value on your word in all things--be sure you never make a promise that you are not morally certain of being able to perform. The highest compliment your neighbors can bestow on you will be to say, "his word is as good as his bond--you may place implicit faith in what he says."

IV. Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And always do it cheerfully, gladly, without any way or an apology. But let those who oblige see and feel that you take delight in serving them. This will make you many friends--many who will be ever ready to oblige you in turn.

V. If you receive an injury, sleep at least twelve hours soundly before you make up your mind in what manner to treat it. Then palliate it as much as you can, and reflect well on what course will be at once most honorable, humane, and advantageous, in regard to it. Thus you will stand a good chance of acting wisely.

VI. Choose your company among men of virtue, regular habits, and good sense--so that your own character, habits and manners may be formed in a good mould. This will save you much trouble, and redound in the end greatly to your advantage.--Salem O's.

JUVENILE REPOSITOR...NO. 66.

GEN. xii. 9. I do remember my faults this day.

How could one, who had been suffering in prison, with daily expectation of execution, forget a fellow prisoner, from whose virtuous conversation he must have derived much instruction and consolation, while in his gloomy confinement? How anxious and troubled was he, on the morning after his dreams; when Joseph kindly inquired, saying, wherefore look ye so sad to-day? And they said to him, we have dreamed a dream, and there is no interpreter of it: and Joseph said unto them, do not interpretations belong to God? Tell them, I pray you; and the chief butler told his dream to Joseph, and said unto him, in my dream, behold, a vine was before me, and in the vine, were three branches; and it was as though it budded, and her clusters brought forth wild grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, this is the interpretation of it: the three branches, are three days; yet, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, and thou shalt remain with him, when thou shalt wait his butler. But think on me, pray thee, unto me, and show kindness unto me. For I have done nothing that I should be put into the prison. And it came to pass on the third day, which was Pharaoh's birth day--that he restored the chief butler unto his butlership again; and he gave the cup into the hand of Joseph; but forgot him. This was, indeed, a great fault: he forgot an innocent sufferer! He thought of more of his kind friend--it was well with him, but he forgot the kindness of a friend, perhaps a parent! Has present enjoyments buried the thoughts of past sufferings, and of thy deliverer? Has heaven and mercy obliterated a remembrance of former adversity? Remember thy faults, and amend thy ways.

THE GATHERER.

MONITOR--No. 2.

OF THE ONLY WAY TO HEAVEN.

Strive to enter in at the strait gate. Math. vii. 13. The kingdom of heaven is not to be entered but by violence: it must be taken, as it were, by assault, like a besieged place. The gate is strait and narrow, we must bow, we must bend, we must make ourselves little, to gain admittance. The great gate, which opens wide, and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. We to us when the world favors us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us beware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance; climbing over the rocks, seeking secure places in the shadows of our face, and expecting that the last step of our journey should still be a violent struggle to enter the narrow gate of eternity.

We are not predestinated by God, but to be made conformable to the image of his Son; to be fashioned as he was, to a cross; renouncing, as he did, all carnal pleasures; and to be content, like him, in the midst of sufferings. But, blind as we are, we would per down from this cross, which unites us to our Master. We cannot leave the cross, but we must also forsake Christ crucified; for the cross and he are inseparable. Let us then live and die with him, who came to save us the true way to heaven; and let our only aim be, lest we should not finish our sacrifice on the same altar, whereon his was consumed. Alas! all our endeavors here, tend to be more at ease, and thereby to withdraw ourselves from the true way to heaven. We know not what we do, when we complain of the mystery of grace, which joins a body with tears, pronouncing the mourners happy. The way which leads to a throne is delightful, although it should be overgrown with thorns. The way which leads to a precipice is dreadful, although it should be covered with roses. We suffer, but we see heaven open; we suffer, but with a willing mind; we love God; and are beloved of him.

From "Wesley's Survey of the Widen of God's love." In the neighborhood of Demotte, as one descends through the upper valley of Stura, towards the middle of the mountain, there were some houses in a place called Burgemolletto, which on the 19th of March, in the morning (there being a great deal of snow) were entirely overwhelmed by two vast bodies of snow, that tumbled down from the Upper Alps. All the inhabitants were then in their houses, except one Joseph Rochin, a man of 50. Two and twenty persons were buried under this mass of snow, which was 60 English feet in height. Many men were ordered to give them assistance; but were not able to do them the least service. After five days, Joseph Rochin got upon the snow, (with his son and two brothers of his wife) to try if they could find the place under which his house and stable were buried; but they could not. However, the month of April proving very hot, and the snow beginning to melt, this unfortunate man was again encouraged to use his best endeavor. On the 24th, the snow was greatly diminished, and he conceived hopes of finding out his house by breaking the ice. He thrust down a long pole, but the evening coming on, he proceeded no farther. His wife brother dreamed the same night, that his sister was still alive, and begged him to help her. He rose early in the morning, told his dream to Joseph and his neighbors, and went with them to work upon the snow where they made another opening, which led them to the house they searched for: but finding no one there, they died in their ruins, they sought for the stable, which was about 240 English feet distant, and having found it, they heard a cry "help me my dear brother." Being surprised as well as encouraged by these words, they labored till they had made a large opening, through which the brother went down, when the sister, with a feeble voice told him, "I have always trusted in God and you, that you would not forsake me." The other brother and husband then went down, and found still alive the wife about 45, the sister about 35, and a daughter about 13 years of age. These they raised on their shoulders to men above who pulled them up, and carried them to a neighboring house; they were unable to walk, and so weak, that they appeared like mere shadows.

In the same stable were six goats, an ass, and three six fowls. The sufferers recollected also 30 or 40 hens in a place near the stable, and endeavored to get at them, but were unable, by reason of the snow. Shortly, the ass and four of the goats died, and the milk of the remaining two goats they preserved for their lives. They then resolved to take the possible care to feed the goats, as very fortunately they were, the ceiling of the stable, and just above the manger, there was a hay-loft with a hole through which the sister, who pulled down the hay, and gave it to the goats, as long as she could reach it, which when she could no longer do, the goats climbed upon their shoulders, and reached it themselves.

On the sixth day, the boy died, exclaiming, "O my father in the snow! Oh! father! father!" and he laid in the manger with the sister. During all the time they were buried, they saw not one ray of light, nevertheless, for about twenty days, they had a perfect notion of night and day; for when the fowls cawed, they imagined it was break of day, but at last the fowls died.

ECONOMY.
Economy is to industry what the memory is to the mind--it retains for use. The great secret of making estates lies in economy. You have only to apply your arithmetic to the operation of compound interest, during a moderately long life, to be satisfied of this fact. A dollar expended at twenty-one, you not only lose the extent of your loss, you lose many more, which without subjecting you to any trouble, it would have earned you.

Extend the application of this remark to your expenses for dress, furniture and equipage, and indeed to your business particulars in which savings might be found, trifling in themselves, I admit, but in the result, wealth. Throw in a few ten dollar bills, a few five dollar bills; a few watches--a most abundant article, to say nothing of their appendages--throw in a few other superfluous commodities--you will have a collection directly, which without any other magic than that of a little patience, will make you an estate.

MONITOR--No. 3.

OF TRUE DEVOTION.

How frequently do men deceive themselves by a vain religion, which St. James warns us of, chap. 1. Some think it consists in saying over many prayers, others, in doing many outward works to the glory of God and service of our neighbor. Some put in continual desire of salvation, and others in giving the names and residences of subscribers, and the amount to be credited to each, in all remittances. All communications, addressed either to the Editor or the Publisher, (except those of Agents) must be paid.

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